

gloried in the title of the Grandmother. The post of Grandmother must have been much coveted³ for the Incumbent might not be put to death, whatever crimes or rascalities he committed | and to do him justice he appears commonly to have taken full advantage of this benefit of clergy. When he died, his fortunate successor dissected the body of the deceased Grandmother, extracting his heart and other vital organs⁵ and amputating his fingers and toes³ which he kept as priceless relics, and sold as sovereign remedies for all the ills that flesh is heir to.¹

We may conjecture that in many of these cases the call to this Such trans- strange form of the religious life came in the shape of a dream or formations

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 vision, in which the dreamer or visionary imagined himself to be j iave been a woman or to be possessed by a female spirit j for with many often savage races the disordered fancies of sleep or ecstasy are accepted parried out as oracular admonitions which it would be perilous to disregard. ence to "
 At all events we are told that a dream or a revelation of some sort intimations was the reason which in North America these men-women com- received m monly alleged for the life they led; it had been thus brought home inTcTtas°y. to them, they said, that their medicine or their salvation lay in living as women, and when once they had got this notion into their head nothing could drive it out again. Many an Indian father attempted by persuasion, by bribes, by violence, to deter his son from obeying the mysterious call, but all to no purpose.² Among the Sauks, an Indian tribe of North America, these effeminate beings were always despised, but sometimes they were pitied " as labouring under an unfortunate destiny which they cannot avoid, being supposed to be impelled to this course by a vision from the female spirit that resides in the moon." ³ Similarly the Ornahas, another

¹ J. B. Labat, *Relation historique* (/£"), but, on the other hand, women *de l'Ethiopie Occidentale* (Paris, 1732), sometimes dress and live like men, ii. 195-199. Wherever men regularly adopting masculine habits in all dress as women, we may suspect that respects. When one of these unsexed

a superstitious motive underlies the women was asked her reasons for adopting a masculine mode of life, she not mention it. The custom is thus at first denied that she was a woman, reported among the Italnienes of but finally confessed "that her *khua-Kamtschatka* (G. W. Steller, *Beschreibung von dem Lands Kamtschatka* extract from, the Frankfort and Leipsic, 1774, pp. 350 quoted in *sq. } >* the Lhoosais of South - Eastern (1903) India (Capt. T. H. Lewin, *Wild Races of South-Eastern India*, London, 1870, seems to be p. 255), and the Nogay or Mongutay change of the Caucasus (J. Reinegg, *Beschreibung des Icaikasus** St. Petersburg, in, * and T. H. Lewin, 1796-1797, Maximilian Pnnz zu Wied, *Reise in Gotha, and Hildesheim, m. 133. T/ '2" m das mnere Nora-América, i. 270). Among the Lhoosais or Lushais not only do men sometimes work with them (T. H. Lewin, *sq.* the *Source of* 227*